

"That Art Thou."

Ghhandogya-upanishad.

"This so solid seeming world, after all, is but an air-image over Me, the only reality ; and nature with its thousand-fold productions and destruction, but the reflex of our inward force, the phantasy of our dream."—*Carlyle.*

THE LIGHT OF THE EAST.

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Notes and Gleanings.

Q—Is the vivisection of animals justifiable under any circumstances ?

A.—No ; emphatically, no ! The animals are not in the world for our use or abuse. We have no right over them. They should not, by suffering or death, be made to contribute to our knowledge, health or life ; they should not be made to pay for our ignorance, vices, or crimes. In the face of heaven, hell, and earth : angles, devils, and men, I spurn with contempt and loathing the sophistry of fools and fiends, that the animals have nothing immortal about them : no soul, no love, no feelings, no Karma ; and that they are our legitimate property, to be done with according to our good will and pleasure. They differ from us in nothing essential : only in degree of intellect : a mere external acquired, accumulated faculty which philosopher Schœpenhauer said that since he had it from his blue-stocking of a mother, it did not amount to much, the underlying will, from his father, being the essential of his nature. Consider that some of the higher animals have as much intellect or reasoning power as some of the lower races of men. Besides, this external faculty is always a prominent feature of those arch-fiends or sub-devils who after much "weeping, wailing, and gnashing of teeth," and unutterable tantali-

zation, shall be extinguished in the nethermost abyss. For nearly half a-century did the good Hahnemann, amid much persecution by sordid souls, experiment upon *himself* with all manner of poisons, and endure untold suffering to discover their curative virtue; and by means of the legitimate knowledge thus obtained, he and his disciples have healed and blessed millions upon millions of humans and beasts: have done more good to our suffering mankind than all the "saviors" of this still unsaved world put together. Benevolence radiates from the face of the good, self-sacrificing Hahnemann; cruelty, hate, hell, from the (unmasked) face of the vivisectionist. I speak from personal experience. What essential good has he done which the world could not be without? Is the law of cure his gift? Anæsthetics?

The mere thought of his existence grieves me; his cold, cruel eyes haunt me and torment me. It would shame me to use my intelligence to outwit, torture, and kill the unwary, and defenceless. *Buddhist-Ray.*

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The above remarks apply with equal force to flesh-eaters and hunters. There is no religion higher than Truth, there is no morality higher than Ahimsa Dharma. A sensualist, a cheat, and a liar may be excused, but not the man who in cold blood plunges the deadly glitter of the steel into the living flesh of a defenceless, innocent animal. No such man should be trusted.

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"Mr. Henry Varley," says Modern Thought, "most carefully avoids discussion after his lectures. Several attempts were made to induce a discussion but all to no purpose. This is, of course, a common complaint against missionaries. They seem to know on what grounds their faith is built up."

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According to Hœckel there are some species of animals who are born blind but who were not so in previous ages; their eyes are atrophied under the skin. Similarly there are men whose spiritual faculty has become atrophied by long disuse. The atheists hold the first place among these.

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The Hindu custom of cremation is becoming daily more popular in Europe. In Baden, Germany, the Offenburg and Heidelberg city councils have decided to erect furnaces. The Government in Basel has granted the citizens of the canton the right to choose between being

buried and burned. A crematory is being erected at Manchester, and another in San Francisco.

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Says the Cincinnati Inquirer, "A very large audience listened to a lecture at the Douglas Castle Hall last evening which was delivered under the auspices of the Ohio Liberal Society. The lecturer was Mr. George Collins, and his subject was "Buddha and Christ." He compared the religion of the two men and took the ground that Buddhism, though 600 years older than Christianity was superior to it in its moral teachings. Buddhism was free from such objectionable features as eternal damnation and torture in a hell, and the teachings of revenge. It teaches also that as one sows in this world so shall he reap in this world. Buddhism, he said, has propagated itself principally by means of educating the people morally, while Christianity has propagated itself by means of intolerance and the assistance of the state. The lecturer supported his statements by frequent readings from the Buddhist Scriptures. The discourse was very interesting and held the audience in rapt attention throughout."

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"Worldliness" is a sin according to Buddha. If *Trishna* (will-to-live-for-to-enjoy) be the cause of misery, and undoubtedly it is, then surely worldliness is a sin. The man who loves this transitory life with all his heart has something satanic about him.

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The first thing which strikes us in modern India is the complete intellectual inertia of the Hindus. Their spiritual energy is also at a stand still. Take, for instance, the Theosophical movement. It is progressing with giant strides in America and England. In India, its birthplace, it is dying out inch by inch. Most of the branches enjoy the profound sleep of the Lotus-eaters throughout the year. It is a very sad spectacle. The view taken by the writer of the article, "The Hour of India's Need," has a basis of bitter truth in it. We Hindus should put before our mind the glorious picture of the past and should try to see that spiritual culture is of far greater interest to the soul than the mean mania of "rupee-getting."

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The five daily observances recommended by Buddha are: (1) I pledge to abstain from destroying life. (2) I pledge to abstain from taking anything which is not given me. (3) I pledge to abstain from all

sexual indulgence. (4) I pledge to abstain from lying, slander, and idle talk. (5) I pledge to abstain from all intoxicating drinks and drugs.

The man who does not observe the above five rules should not even utter the word "Yoga" or "Mukti."

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Plain living and high thinking should be the watch-word of every lover of Moksha.

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Says Professor Huxley :—"Looking at the matter from the most rigidly scientific point of view, the assumption that amidst the myriads of worlds scattered through endless space there can be no intelligence as much greater than man's as his is greater than a blackbeetle's; no being endowed with powers of influencing the cause of Nature as much greater than his, as his is greater than a snail's, seems to me not merely baseless, but impertinent. Without stepping beyond the analogy of that which is known, it is easy to people the cosmos with entities in ascending scale, until we reach something practically indistinguishable from omnipotence, omnipresence, and omniscience. If our intelligence can, in some matters, surely reproduce the past of thousands of years ago, and anticipate the future thousands of years hence, it is clearly within the limits of possibility that some greater intellect even of the same order, may be able to mirror the whole past and the whole future."

These words are from the lips of the great representative of modern science. Have they not a direct bearing upon the Devas, Rishis, and Bidehamuktas of our Shastras? What do our learned graduates say to this?

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We should thank the "Hindu" of Madras for devoting one of its leaders in reviewing "The Light of the East," but at the same time we cannot but notice a curious passage which the review contains. Referring to the Rishis of India it says, "surely those (means) of the ancient sages will not do, for they have not done in the past and have brought Hindu society to the present—materially-speaking—degraded state."

It is very strange that our contemporary, though a Hindu, has no idea of a Rishi!

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The university education has deprived the present generation of the one thing needful in life, viz, spirituality. Not only the English-educated section of the Hindu community take no interest even in the common

religious observances of daily life, viz, *Sundha* and *Gayitri*, but they positively suppress with a high hand any such practice among the younger members of their family. We know from personal experience that the attempt on the part of some young men of this city to lead the *ordinary* religious life of the *Shastras* was met with strong opposition from the Hindu (?) members of their family including *females*? Hindu society has reached its last stage of degradation; the once saint-like women of our *Zenana* have become to be contaminated with the ungodliness of their husbands. The man who has not a spark of spirituality in him, no eagerness for truth, no love for science and knowledge, is a beast, whatever high place he may hold in society and whatever empire he may govern.

Editor's Table.—Theosophist (Madras.) Pauses (Bombay.) Theosophical siftings (London.) Path (Newyork.) Buddhist Ray (Santa Cruz.) Sanmarga Bodhini (Bellary.) Lucifer (London.) Modern Thought (Bombay.) Maharatta (Poona.) Journal of the Mahabodhi society (Calcutta.) Buddhist (Ceylon.) Notes and Queries (America.)

Matter and Mind.

(Analysis of Matter.)

IN this age of reason the tendency of the human mind is to look deep into the principles which underlie a physical or spiritual hypothesis. The inquisitive mind of the nineteenth century is loath to accept a proposition which is opposed to the canons of reason or based on authority. An attempt will, therefore, be made in this paper to give a short analysis of Matter (Perceived) and of mind (the Perceiver) as given by the Yoga system. The scientists have divided matter into doubtful elements without any hard and fast line to distinguish the one from the other. The division of matter into its components by the philosophers of India is of a psychological character. The mysterious atom of the scientist will always remain in the dream-land of science while the elements into which *matter* is broken up by the philosophers of India have a basis in the common sense of man. Sound, touch, color, taste and smell are the elements which compose the infinitely small as well as the infinitely great. The imaginary atom of the scientist as well as the vast solar system, what are these but the combination of the five above-mentioned elements? Whether in the waking state or in dream, whether in perception or imagination, the human mind is unable to conceive anything except, sound,

touch, color, taste and smell. Can we conceive an etherial vibration which is not made up of the above five elements? Ether or atom, the solar system or the microscopic dust, all must be composed of one or more of the elements mentioned above in order to stand even for a brief moment before our mind. There may be in the universe matter composed of sound, touch, color, taste and smell unperceived by us; but this does not at all alter the proposition that matter (the Perceived) is simply the synthesis of the above elements; apart from these the other attributes of matter, weight &c. vanish into nothingness. What do we mean when we say, for example, the color of the tree &c? We simply subtract one of the five elements, viz., color and give the synthesis of the other four elements (sound, touch, taste and smell) a *name*, *tree*. From the above it is clear that expressions like, "the color of the tree" etc., do never imply the existence of something apart from the synthesis of some of the five elements. For a something independent of the above five is inconceivable to the human mind.

(ANALYSIS OF MIND.)

Under the category of matter falls everything external to us including our body. If we examine the human mind, we find there the same thing; combinations of sound, touch, color, taste and smell passing in rapid succession. As soon as the ideas of sound, touch, color, taste and smell disappear in the state of *deep sleep*, the mind becomes dormant; our mind of the waking or the dreaming state, like matter, is the synthesis of the ideas of the five elements. Without the above five elements mind is inconceivable. We practically experience the truth of the above proposition during the state of deep sleep.

(THE TANGIBLE WORLD.)

Before me lies a sandy desert: it is burning beneath a mid-day sun. The scorching wind is breaking against me like a blast of fire; it seems as if the whole atmosphere is in flames.

Beside me is the *dead* body of a child. It is enjoying a sleep that knows no waking. From its stand-point the sandy desert, the scorching wind, and the mid-day sun are non-existent.

I am the Perceiver but it is not so. From my stand-point *heat* exists. From the standpoint of the dead child it is non-existent.

In front of me stands a camel; like myself he is not so severely attacked by his scorching surroundings; his sensations are not like mine. The *degree* of heat which he perceives is different from that which I perceive.

From the above it is clear that heat varies from the stand-point of different perceivers. Has the *burning* of the sandy desert, mid-day sun, and the scorching wind an absolute existence apart from a perceiver? Does the dead child perceive heat? Does the stone or the tree perceive heat in our sense of the term? Even a perceiver is only acquainted with the *degree* of heat; he can never perceive heat *per se*. We come, therefore, to the conclusion that if there be heat at all apart from a perceiver it must be *degreeless* heat; and as degreeless heat can never be imagined it is beyond the perception of any perceiver in the kosmos; for in order to perceive one must feel the *degree* or aspect of any thing which is something different from the thing-in-itself. Heat as we perceive it has therefore no existence apart from a perceiver; and as every attribute of matter is composed of *degrees*, and as it has been shown that the various degrees of heat we perceive are non-existent apart from the standpoint of perception, we may clearly infer that the thing-in-itself of which the heat perceived by us in an appearance is without degree or attribute.

Similarly it may be shown that the thing-in-itself of which *coldness* is an aspect is without attribute.

Touch is hot or cold, hard or soft. We have shown that hot and cold, as we know it are non-existent apart from us. Let us see whether the same argument applies to hard and soft. Hard and soft are but different degrees of touch. What is hard to one is soft to another and *vice versa*. What is hard to a child is soft to an adult and so forth. So if there be any absolute touch apart from perception it must be *degreeless*; but as every attribute is composed of degrees, the thing-in-itself of which hard and soft are false aspects must be without attribute.

It should be borne in mind that our body falls within the category of matter. We have, therefore, reduced the tangible world of the materialist including our body into something which *in reality* is neither hot nor cold, neither hard nor soft.

(THE COLORED WORLD.)

With the tangible world, the colored world vanishes also, not to speak of the secondary attributes of matter, sound, taste, and smell which are entirely dependent for their existence on the so-called tangible world. Apart from a perceiver the universe including our body is attributeless; in place of the Absolute the perceiver sees the mirage-like veil of Maya and this veil is different from the stand-point of different perceivers.

(THE WORLD OF SCIENCE.)

With this false, phenomenal, and relative world modern science deals. Its basis *matter* has as much reality as the matter of dream. How can

science reach the ultimate Truth when its first principle, matter, is not a reality, when its atom is non-existent per se? Science has not much to boast of its triumphs over the relative world either in the present or in the future. Truth is always far from it and the method it employs to know the ultimate Truth can never raise it beyond the phenomenal world.

(THE ULTIMATE SUBSTANCE.)

Our mind as well as matter, the perceiver and the perceived are the phenomenal modes of the Absolute. The universe is of the eternal Substance as the imagined serpent is of the rope, or as the mirage is of the sandy desert. In the above examples there is the illusion of one sense, viz, sight, but in the case of the universe perceived by us there is the illusion of all the five senses. The illusion caused by one sense can be corrected by the application of other senses; but the illusion caused by the five senses can only be detected by the application of reason. The universe does not exist per se. Time and space which constitute the very essence of its existence are merely phenomena; they have no absolute existence. It is said in the *Yoga Bashista* that the universe is like the son of a barren woman.

(THE PATH.)

In order to realise the Noumenon or our true self, we must first destroy the phenomenon or mind. Mind is equivalent to *ignorance* in Hindu philosophy. The destruction of ignorance is brought about by *Gnan* (knowledge of self) and *Yoga* is regarded as the way to *Gnan*. The destruction of ignorance or mind can only lead to absolute knowledge. As soon as absolute knowledge is gained the body and the universe vanish like the mirage and the human monad becomes Absolute. "It is thought by him who thinks it not," says the *Kena upanishad*, "he that thinks it knows it not. It is unknown to him that knows it, known to him that knows it not."

Hints to the Mumukshu.

(On the Physical body.)

WHEN a man has perceived the unreality of this world, the vanity of the ambition of man, and the incessant evils with which every creature is surrounded; when he has realised that the tomb puts an end to his hopes and aspirations in order to hurl him into a painful reincarnation; when the alluring sights and sounds of Nature so pleasant to the fool burns him like the fire of hell; it is then and then only that he casts a glance towards the great unknown and tries to free himself from the thralldom of the senses. If the mind be of the turn described above, then only can the seed of *Moksha* be sown in it with any chance of success; otherwise the hints given in the series headed "Hints to the Mumukshu," will produce no beneficial result. But if the seeds fall on a proper soil who knows that they may not bring forth in time the flowers of Nirvana.

The first thing which a Mumukshu should aim at is the *purification of the physical body*. For a certain constitution is necessary for pursuing the highest goal; a body which is the playground of disease and lust is unfit for concentration; and without concentration nothing can be achieved. No one can deny that there is a peculiar connection between the mind and the physical frame; and in order to purify the mind, physical purification is absolutely necessary.

Pure air, pure water, and pure food are the three essential requisites of physical purification. The aim should be to *lighten* the body. The phases of the moon, according to Hindu astrology, have a peculiar influence upon the human body. And this influence becomes almost pernicious when the moon occupies angles of 1° , 45° , 90° , 135° , and 180° respectively from the sun. Hence special attention to food &c. should be given during the above five days of every fortnight called *Puncha Purva* in our Shastras. In these days special heaviness is felt in the body and *light* food (even fast in some peculiar constitutions) and total abstinence from sexual intercourse &c. are recommended during the *Puncha Purva*. I need not dilate upon the beneficial effects of pure air and water as any one can get particular instructions in these points from any modern book on Hygiene. The only point I have to notice with regard to these is this that the *Mumukshu* should do all these things *religiously*, i. e., for attaining a higher goal and not merely for the purpose of preserving his health. The most important point to be noticed in this connection is the kind of food which one should take. Food produces three distinct effects upon our mind. The

Tamas food, wine &c., produces loss of consciousness; the *Rajas* food, fish, flesh &c., stimulates the activity of our passions, and tends to make us cruel; it also engenders various diseases in our system. *Satwic* food *lightens* our physical body and suppresses our passions. The effects of different kinds of food are a matter of experience. To a military man flesh-eating may be of some service but it is detrimental to the spiritual interest of the man whose aim is to attain Nirvana. A *Mumukshu* should therefore absolutely refrain from meat-eating for the purification of his physical body.

Under this head another point is to be noticed, viz, *Pranayama*. *Pranayama* has two distinct classes of effects; it has an effect on the physical body; in the next place, it has a peculiar effect on the human mind. I will notice the former class of effects in this paper as I am dealing only with the purification of the physical body. Now the human body is overspread on all directions with veins and arteries to most of which there is not an abundant access of air. *Pranayama* facilitates breathing throughout the nook and corner of our body and clears the system from cough, bile &c. From the physical point of view it contributes a good deal towards the clearance of our system by making it light and, therefore, more adapted to higher spiritual training. Perfection in *Pranayama* can make the body so light as to raise it sometimes from the ground to a height of a few inches. A master of *Pranayama* is free from all disease and possesses a very great control over the physical body. The *Hata yogi* has an eye to the physical effects of *Pran*, but the *Raj yogi* to its mental effects. The process of physical purification mentioned above may, if strictly adhered to, take one year after which the student becomes fit to purify the next envelope, *Shuktsma Sarira*. Some kinds of *Pranayama* and their peculiar effects will be noticed in our next paper on this subject. Under the heading "physical purification" we have (1) Pure air, (2) Pure water, (3) Pure food, (4) *Pranayama*, (5) Regulation of diet &c. in particular *tithis* (Innations). A strict adherence to the above will make the physical body more and more light and ethereal, so to speak, and will prepare it for the higher goal.

(To be continued.)

The Religion of the Puranas.

THE religious faith of the millions of India is a subject that of late years has been gradually emerging from the haze of misconception and error with which it had been previously surrounded. It has been too long the custom of the bigots and blind followers of the Christian faith to arrogate to themselves and their religion a preeminently superior and unique position in the world. They assert that to them, and to them alone, has been revealed the truth that shall free man from error and bring him to a state of perfect knowledge and happiness. In past history this position led to every conceivable intolerance and persecution, in later years it has induced a spirit of pitying contempt for all those professing any other than the Christian faith; and we have been taught to consider the "poor heathen" as necessarily inferior to ourselves in moral virtue and religious conception.

With the study of the ancient religions of the world, those of Egypt, Chaldæa, and others, much has been done to modify this view: Sanskrit scholars have likewise placed before us in our own language many of the religious books of India, and it has become evident that in these also we must recognize revelations of truth. It is the same truth that has led the races thus far along the path of progress, and it will be the same truth, in other forms, which shall lead them further, even to the realization of all that we are accustomed to consider as divine. A just appreciation of the religions of the East I believe to be of considerable importance at the present time. If we are to help forward the great movement of the present age, the coalition of eastern and western forms of thought, and the drawing together of eastern and western peoples, we must, in the first place, acquaint ourselves with the inner life of those we wish to approach. It is not enough to meet our eastern brother on the exchange and market place, we must draw nearer and clasp hands with him at the shrine of his devotions.

It is through the study of religion in its widest sense that we see how the higher nature of man finds expression, and in the religious emotion we trace the aspiration towards the great Beyond, that *Beyond* which is at once the external attractive force and the internal compelling power, leading man to look up to a higher good or God as his goal.

Religion in India has three great divisions, Hinduism, Buddhism, and Parsiism—added to these being Mahommedanism, which now forms the

religious belief of a large number of the natives of India. All these differing forms are worth study, but I propose to take the first, and, in the consideration of some of its sacred books, try to discover how far the popular teachings of Hinduism respond to a conception of the essentials of religion, apart from creed, dogmas, or ceremonies, comparing these teachings with those presented by the religion of Christianity in our own sacred books of the *Old* and *New Testaments*.

Before commencing, however, I wish particularly to state that it is not my intention to try to place any one form of the religious feeling in man above any other, as I conceive that the form is but the crystallized aspect of the central idea, and is dependent for its growth and setting in ceremony and creed, upon surroundings of time and place, so that the rituals and dogmas of churches merely show the character and disposition of the people among whom they are found, in the same way as forms of government or social institutions. If we really wish to know the religious status of a nation or people, *i.e.*, how far they have evolved in the essentials of religion, we must not look at the external form, which is the lowest and most material expression, but we must seek the ideal conceptions or emotions which called it forth.

In tracing the development of the religious idea in man through the various forms which it has evolved, we find one fundamental conception as the source of all, namely, that there is in the nature of man a something transcending the limits of his physical life. This conviction is the essential of religion, and it is the declaration of the immortality of the Ego and the statement of the relation, of the temporary to the eternal which becomes the groundwork for the erection of the superstructures of the religious systems of the world.

The reason that there is so much apparent difference in the great systems of religion is that they respond to differing types of mind, which may be broadly classified under three heads—the philosophical, the moral, and the emotional. It is evident that for these three differing types of character to attain the same goal there must be three broadly differing paths, all of which are included in religion, which must not be defined as any one path, but as the realization that there is a ^{path} to be travelled and a goal to be attained. In the *Bhagavad Gita* these three paths are spoken of as Jnana, Karma, and Bhakti, which may be translated as knowledge, action and devotion. For those who start from the philosophical or intellectual standpoint, the path required will be one embracing every possibility for the acquirement of the power of discrimination through knowledge, so as to develop the internal power of judgment by which we reject the false and attain to the true. To such

minds there can be no satisfaction in any priestly declaration of mystery, for no barrier can restrain their eager pursuit of knowledge, and although they may bow the head with humility before the immensity of the truth that confronts them, it is yet with the certainty than by effort and endeavour they will at last attain.

The path of Karma or action is for those who feel the need of dependence on external aid; to such the precepts and rules of conduct which are enjoined as the fulfilment of religious duty are the props and stays which support when freedom of thought and action would mean uncertainty and doubt. Let us not judge with contempt those who truly and sincerely follow this path. We have the assertion of the Bṛīha that such lives are ripe for further gain.

The path of devotion has yet other characteristics; it is neither the untiring search for truth nor is it the patient and obedient fulfilment of prescribed duties; it is rather the expansion of the emotions in the effort to attain to the higher nature, that is the goal of the religious idea. The object of devotion may differ, it may be Krishna or Jesus or Buddha, or the idea of good enshrined in the heart of the individual under any name, but in all it is the same unconscious aspiration towards the higher, drawing the nature of man to seek union with the ideal object of his devotion. In the various religious systems the differing characteristics of these three divisions are very evident: taking for instance the two most prominently before the Western world, what do we find? In the Jewish religion there is little beyond the thou shalt and thou shalt not; it is preeminently the path of Karma or action, sacrifice and burnt offering, ceremony in worship, with rules of conduct for every event of life. How different is the system that took its place as established by Jesus of Nazareth! Here we find no long code of rules, few and simple are the precepts, and they deal rather with the inner and emotional nature of man, than with external act; love, that is, devotion, is the prevailing note; love is the foundation on which the whole gospel teachings is based. In the *Vishnu Purana* these distinctive paths are spoken of as belonging to the different ages of the earth as follows:—

Final felicity in the Krita age is derived from holy study, in the Treta from religious rites; in the Dvapara it is attained by pious services, in the Kali age it is secured by repeating the name of Hari.

Each religion may be classed under one or other of these three great divisions, but must not be considered as absolutely belonging to any one alone of the three categories, although broadly speaking one prevails; even in each religion we find the same three-fold classification and individuals following these differing lines of action.

If we wish to become acquainted with any religion we must examine the precepts on which it is founded; that is to say the sacred teaching or books. The external religious form generally changes in relation to the early written record, and the farther a system is from its source the more difficult it is to trace out the real meaning of the form. A religious system is not revealed but developed, and the human mind gradually clothes its God with self-created imagery. Every human product has also to be proved for good and evil, and while it is the fate of some systems to retain much of their original purity and simplicity, others sink overladen with the greed of designing priests, and stamped on by the heel of ignorant superstition.

In considering the religion of Hinduism and the sacred writings of the Hindus, difficulties of a special character arise. In the first place the language in which these books are written has been the produce of ages differing widely from the present nineteenth century civilization and thought. The words themselves therefore are not more strange than the thoughts they are intended to convey. The difficulty is increased from the great antiquity of these works—an antiquity great even in the estimation of Orientalists, who often seek to compress these time periods within the limits of their preconceived chronology.

Early methods of teaching were almost entirely without written communication. From master to pupil the words were repeated again and again till they became a part of his nature and the written sacred book was the mind of the disciple. It is easy to understand how divergences may have arisen when in later ages it was found necessary to place the words in written records. The disciples of different masters might repeat the words, but with such differences as would naturally arise from the accentuation of special parts of the teaching. In copying these again errors would creep in, so that in order to understand the true meaning of the words, it is not only necessary to understand the language but to be guided by a knowledge of the philosophy itself.

For this reason it always appears to me the height of presumption and folly when our Orientalists in their translations, however literal and perfect from a scholarly point of view, venture to contradict and dispute the rendering of native commentators, specially when those commentators are revered and accepted teachers. Cowell in his translation of the *Sarvadarshana Sangraha*, p. 222, note 1, where he alters in his translation a term used by Madhavacharya, and Max Muller in his translation of the *Vajasaneyi-Sanhita Upanishad*, in which he remarks that

Shankara hardly seems to have caught the drift of the *Upanishad*.

The Eastern books must be divided into two classes; those which are essentially sacred, that is to say Veda, or knowledge for which there is no personal revealer, and those which at different times have been added to these in order to simplify the teachings for the people. According to Hindu scriptures the people fell into darkness and became unable to understand or avail themselves of the Vedic promises, and this inability on their part brought forth the necessity for other revelations or embodiments of the truth. It is stated in the *Bhagabata Purāna* that Vyāsa the sage saw that from age to age the rapid course of time was bringing confusion on the earth respecting the duties of men. Reflecting what could be done for all classes and conditions he distributed the eternal Vedas among men and, full of pity for those who could not achieve the happiness of the sacrifice of the Vedas, he composed the history of the Bharata. In the first book of the *Bhāgavata Purāna* we find the reason given for the compilation of the Purānas.

In the Kali age in which we are, life is generally of short duration, men are indolent, their intelligence slow and existence difficult. Many evils overwhelm them. Of so many histories in which so many duties are inculcated that have to be heard separately, let thy spirit gather together the substance and relate for the happiness of all beings the history which gives a perfect clam to the soul.

We are also told in the *Vishnu Purāna* (Book VI.) that the road to salvation is much easier in this age than it ever was. This seems a reasonable declaration, for the races for whom the later revelation was intended being more degraded and further from the truth, the demand made upon them by the higher and more spiritual religion was too great; they were utterly unable to follow it. Why, otherwise, should Buddha have come, or Jesus, or any of the Saviours of the races but that they responded to the call of a definite type of humanity which could be reached in no other way.

It is not my purpose to consider the teachings of the Vedas or the Upanishads, or those works generally classed as Vedānta. I am far too deeply convinced of the sublime Philosophy contained in these works to lightly treat with unskilled words the eternal verities. They are the treasure mines of truth, but they need the consecrated life in order to expound them. The great Indian teacher, the master Shri Shankaracharya, has commented upon many of these works, and it is not too much to say that the devoted study of a lifetime may be claimed as a fitting tribute to the worth of these commentaries. The Veda may be called the path of knowledge.

But while the Vedānta is the great foundation and support of all Indian Philosophy and religious teaching, there are many works which

have been given to the people as better fitted to help those to whom initiation into the higher mysteries, through the study of the Veda, is impossible.

It is some of these popular religious works which I am about to consider. Among them may be classed the *Mahabharata*, and the *Ramayana*, the *Harivamsha* and the Puranas. The *Bhagavad Gita*, the priceless gem of the *Mahabharata*, I will only mention, as it would require a whole evening even to enter into a short analysis of its teaching. It is also the best known of any of the Indian books. It will suffice to say that the *Bhagavad Gita* is a system in itself, harmonizing all other systems, and being at once a synthesis of physics, ethics and metaphysics.

The *Ramayana* is an epic poem, and the *Harivamsha* is a sort of appendix to the *Mahabharata*; it deals almost entirely with Krishna worship and the history of creation. It is not easy for a Western mind to disentangle the mass of imagery and to follow understandingly the descent of Rishis, Devas, Pitris, men, etc., but it is easy even for us to understand the clear admonitions it contains, such as the following:

Doubt not, for knowledge for thee consists in the accomplishment of duty.

He who respects all creatures and neither outrages them in thought, word or action obtains one day the happiness of Brahm.

I might multiply extracts from this book, but I wish rather to consider the Puranas, which, in my opinion, have been greatly misjudged and neglected. It is perfectly true that they contain much that is altogether out of harmony with the present materiality of the age, but to speak of "the indelicacy and absurdity of the Puranas" shows a thorough misapprehension of the spirit and scope of their teaching. They were compiled for a people, different in most ways from ourselves. Accustomed to parable and metaphor, there would be nothing strange to them in the curious and involved histories of personified principles and powers. The names of the Gods represented to them the forces and intelligences that rule nature, and who shall say whether the ancients may not have been nearer the truth in the conscious living powers with which they fill earth and air and sea, than we are who, in our superior learning, smile scornfully at the childish tales and only talk of attraction of molecules and unconscious chemical affinity?

The Puranas belong to the same system as the *Mahabharata* and *Ramayana*; they are stated to be eighteen in number, althou there are many minor treatises, called Upapuranas or minor Puranas. The word purana means old or ancient, and by Hindu authority these works are always considered to have five special topics, although this description is not strictly applicable to the Puranas that we know at present. These five topics are: the history of creation; the secondary creation, the genealogy

of Goda and patriarchs, the reigns of the Manus or periods of *Manvantaras*, and the history of Kings.

The date of the Puranas offers great difficulty. It is certain that they are subsequent to the Vedas and the *Mahabharata*, and after all possible discussion it is clear that some sort of written works under the name of Puranas have existed from remote antiquity. They appear to be works of different ages, and it is more than probable that the present known Puranas are but copies more or less altered and amplified of some original books; the fact that many repeat the same legends and contain extensive passages very similiar in character favours this view, and in the *Matsya Purana* it even mentions that there was but one original Purana. The Puranas are certainly mentioned by Amara Sinha, who is supposed to have lived about 56 B.C., the very name Purana showing them even then as tradition. Orientalists suppose that the present rescension only dates from the time of Shri Shankaracharya.—(*Lucifer*.)

(To be continued.)

A Study of Bhagabat Gita.

CHAPTERS IV & V.

IN Chapter II. we have a slight description of *Gnan Yoga* and *Karma Yoga*. Chapter III. is the continuation of *Karma Yoga*, and Chapter IV. is the continuation of *Gnan Yoga*. Chapter V. contains a comparison of the above two paths. In the beginning of Chapter IV. a sharp line of distinction is drawn between the re-incarnation of *Jiva* and that of the *Iswara* or Logos. The former is in complete oblivion as regards his past births, while the latter has full control over the Karmic law. The numberless rebirths of *Iswara* are mirrored in his consciousness, but the *Jiva* is ignorant of the whole past as well as of the whole future. The former comes to the world as a spiritual teacher, to defend the virtuous and to destroy the wicked, while the latter is born to suffer the effects of his past Karma. The one is the personification of knowledge, the other is the personification of ignorance; the one is the very image of *Gnan*, the other is a bundle of Karma.

In Sloka 12, it is mentioned that the difference between the worshippers of the *Devas* and the worshippers of *Iswara* (Logos) is very great. The *Devas* themselves are within the influence of the Karmic law and though they are far superior to men yet their phenomenal existence is

transitory compared with that of the Logos. It is very easy to propitiate the *Devas* but the fruit of such propitiation is evanescent and can never lead one to *Nirvana*. The goal of man should be his own *Atma* and nothing else; this *Atma* is the infinite *Chit*, the basis of the whole cosmos; it is devoid even of the shadow of egoism; it is not the *Karta* or worker; it is the *Mahachaitanya* which as such illumines the infinite universe; it the light of *Gnan* the very essence of phenomenal existence. Khrisna identifies himself with this *Chit* and says that he and not the *Devas* should be looked up to as the goal of salvation.

In Sloka 17, *Karma* is divided into three categories:—(1) Those that should be done (*Karma*); (2) Those that should not be done (*Bikarma*); (3) Relinquishment of work (*Akarma*.) Of these three classes the last only receives treatment in this chapter. Non-performance of action does not constitute relinquishment of work; the yellow robe of the hermit or retirement into the jungle does not constitute relinquishment of work; the very essence of the relinquishment of work consists in performing action without attraction. This question has already been discussed in the chapter on *Karma Yoga*. It may be asked why has this question been raised in the present chapter. This objection is answered in Sloka 38. It is clearly mentioned there that *Niskama* (attractionless) *Karma* is the step to *Gnan* (knowledge of the ultimate Truth). From *Niskama Karma* follows *Gnan* (knowledge of self), and from knowledge of self results *Mukti*. Such is the process of reaching the highest goal. Before proceeding further one point should be made clear to the reader. It has been said before that *Karma Yoga* is the path to *Gnan*. It may be asked what, then, is the distinction between these two systems. If one be complementary to the other there is but one system and not two. Though the goal of the two systems is the same, and though the principle which underlies both these systems is the destruction of the attachment of the mind for the objects of the senses, yet the path of the yogi and the path of the *Gnani* are not the same. The *Karma yogi* works in the yogi and world but his actions are *Niskama* (attractionless); the *Sankhya* or *Gnan yogi* leaves *Karma* altogether and retires to the forest, and with the relinquishment of *Karma* he destroys also the attraction of the mind for the objects of the senses. The goal which the followers of both the above systems reach is the same. In the beginning of Chapter V. Khrisna says that though there are some men in this world who by understanding the true nature of things through the *Sankhya* Philosophy can at once destroy the attraction of the mind for the objects of the senses, yet the mass of mankind must follow *Karma Yoga* in order to attain *Gnan*. The ordinary man only undergoes much suffering by leaving the

world and taking the yellow robe at once without the purifying influence over the mind which Karma yoga is sure to exert. The wise man fully realises that the mind is the phenomenal mode of *Atma*, which works. *Atma* itself, like the infinite ocean of knowledge, rests apart shrouded in its own lovely light. For this reason the performance or non-performance of *Karma* is the same to him; how can *Atma* be affected by *Karma*? The fruits of the action of a *Gnani* is reduced to ashes in the fire of *Gnan*. From his standpoint everything in the universe is *Chit*; he is above relative existence and, therefore, above the Karmic law. To attain *Gnan* (knowledge of self) various ways are adopted by various men. *Dhyana* yoga (concentration), *Pranayama*, *Tapasya* (asceticism) and *Karma* yoga are the various ways which lead at last to the absolute knowledge of self. When the patient disciple recognises his self, then his *Gnan* shines forth with the splendour of a myriad suns and the shackles of *Karma* are burnt into ashes. Even the greatest of sinners, by attaining the true knowledge of self, becomes free from every taint of *Karma* (Sloka 36, Chapter IV.) As the gloom of night has no place within the sun, so the taints of sin have no place in the self luminous *Atma*. In Sloka 40, Krishna advises Arjuna to keep the intellect free from all doubts. *Gnan*, he says, will destroy every doubt; but as long as the knowledge of self is not attained, every doubt should be driven away, for doubt ends in spiritual ruin.

In Chapter V. *Gyan* yoga is compared with *Sankhya* yoga. It is said that though both of these systems lead to *Mukti*, yet *Karma* yoga is superior to *Sankhya* yoga (Sloka 2, Chapter V.) *Karma* yoga is suited to the majority of mankind and the *Karma* yogi, by living in the world, can be a light unto others. Further, as stated before, it is extremely difficult to attain the true knowledge of self without purifying the mind by *Niskama* (attractionless), work. In Sloka 14, the doctrine of *Karma* is referred to. The human monad sows what he reaps: the lord of the universe has nothing to do with the good or evil *Karma* of any one. The eternal law of *Nemesis* (nature herself) deals weal or woe to men in accordance to the law latent in it. The self-luminous *Atma* becomes veiled by ignorance (*Nama* and *Rupa*), and so suffering is generated. He who destroys this ignorance by the knowledge of self, this darkness by light, puts an end to endless rebirths altogether. The latter part of this chapter Slokas 18 to 20, is occupied with the description of *Jivan Mukti*. The wise feels the presence of the universal consciousness in a Brahmin and a cow, in a Sudra and a dog alike. The storm of passion and anger passes over his unruffled spirit without making any impression whatever. Recognising the supreme spirit as the light of universal con-

consciousness he attains Nirvana for ever. In Sloka 27, Dhyana yoga is referred to. But this is taken up in the next chapter.

Philosophy of the Tantras.

THE Philosophy of the *Tantras* is essentially the philosophy of the *Upanishads*. The *Vedanta* deals with the pure conception of the *Nirguna Brahma* and is therefore strictly the philosophy of the infinite. The *Tantras* are designed for the realisation of that highest Vedantic conception from the standpoint of the *relative*. *Brahma* is *nirguna*, that is without any limitation conceivable, whereas the universe is the universe of Name and Form limited by time and space. The *Vedanta* distinctly asserts that that which exists is *Brahma*, and since that *Brahma* is infinite it leaves no room for the existence of the universe of Name and Form. It is then concluded that the universe of Name and Form must therefore be a phantom show, a vain delusion, an ocean of dreams. But the question still remains how this visible non-entity came into existence and wherefore did it at all come into being? These are, however, the proper sphere of *Vedanta* and for the purpose of our present subject it shall be sufficient to state that it is in the nature of the Omnipotent Being in which the extremities meet that the glorious universe of Name and Form bubbles up in the bosom of *Mayavic* consciousness, that is, consciousness when assuming the influence of *Maya*. The consciousness of the infinite is consciousness *per se* unknown to any limitation; and the existence of *Maya* is interposed in order to metamorphose that pure consciousness into the consciousness of finite conceptions. This *Maya* is therefore a delusion or phantasy, and the *Mayavic* consciousness is the sum-total of all finite consciousness. Considered as a whole it is the consciousness of the Deity or Creator, and considered in parts it is the consciousness of all finite beings from the most high to the insignificant bit of straw. So long as consciousness remains under the influence of *Maya* it does not perceive its absoluteness, and the moment it penetrates that veil of deception it beholds its state of purity. In the latter or unblemished state *per se* it is called *Brahma* or *Shiva*, and in the former or *Mayavic* state it is known as *Jiva*, in the extended sense of the term meaning the universal soul. Between the two is *maya*, the creative energy, and is henceforth termed *Shakti* or *prakriti*. In the *Saktikagamasarvaswa*, *Shiva* says "Devoid of *Shakti* I am inert as a corpse; combined with *Shakti* I fulfil all desires of the mind." This means that *Brahma* or consciousness *per se*

is neither active nor inactive, but when combined with *Shakti* there is no limit to the extent of creations which come out as the result of such combination. Again, in the *Brahma-baibarta Purana*, Maha Vishnu says "In the beginning of creation *Shakti* evolved of my own divine will, and will at the end vanish in me, When the glorious universe will fade into nothing. This *Shakti* or *maya* of mine is Nature, the mother of all creations; it is inseparable from me and is therefore called *narayani*. Without clay the potter is unable to make his pots, without gold the smith cannot make ornaments, so without *Shakti* I am incapable to create the world. I am the soul, the unconscious perceiver, whilst the active universe is *Shakti*." This *Shakti* is possessed of the three *gunas*, *satva*, *rajas* and *tamas*, and is therefore called *Saguna Brahma*.

The goal of all true religions is the attainment of perpetual bliss. It is the short-sighted man of modern civilization who centres his whole existence in a life of numbered moments. His eyes are never turned to the shoreless chasm both before and behind. During the short span of time he creeps on earth his sole ambition is to be the master of filthy pleasures. His body, the ephemeral house of his short-lived glory, his wealth, his fame all remain behind, and where does he go? To take birth in another shape and once more made the victim sufferer of the operations of his past *Karmas*, and when the will of *Karmic* law has been fulfilled he ceases to cater. From incarnation to incarnation he passes on as the blind follower of his *Karma*, but never for a moment he thinks of himself—who he is, his notion of *self* being always centered in that perishable garb with which nature has enveloped him for the moment. Day by day he sees the parting hand of death demolish the fine exterior of his fellow creatures, and yet the experience makes him cling more and more to that transient vesture of decay. For men as these the *Moksha Shastras* are not intended, and it is a sin to breathe a word of the occult science into their ear. But besides these human worms there have been always men whose heart disdained to dwell upon the pleasures of life for a moment. They counted life no better than a point in an infinite line. They despised pleasure and pain alike. Their sole aim was to be redeemed from this continual transmigration. Their eye was ever turned to penetrate the mystic veil and obtain a glimpse of the master magician, the source of this puppet show. Such men had by their unshaken perseverance continued through many incarnations, at length succeeded to grasp the ultimate truth, and in the moments of their silent communion with that Original Being the secret doctrines were revealed to them. Such inspired Rishis were the authors of our *Moksha Shastras*. The *Vedas*, the *Puranas*, the *Sanhitas* and the *Tantras* are all alike such

inspired writings marked to save the suffering humanity in different epochs of time. The underlying principle in all of them is the same, namely, to rescue the human mind from the clutches of materialism and to lead the path of eternal bliss. The attainment of this eternal bliss—bliss which knows no falling, where pleasure and pain are alike unknown, is *Moksha*, the common goal. Whatever variations are found in the different sacred texts they are with regard to the *modus operandi*, the form, but not in spirit. How far this is true, that is, how far *Tantra* and *Vedanta* are essentially one and the same, it will be better to prove by appropriate quotations from the Tantras themselves before we plunge in the full tide of Tantric mysticism. To this end we first select the *Gnan-Sankalini Tantra* which is professedly a compilation of Tantric philosophy.

The *Gnan-Sankalini*.—3. "From *Abyakta*, the unknown and unspeakable, comes out creation; it is that *Abyakta* which brings about its destruction; and the knowledge of *Brahma* is also *Abyakta*, in which there is neither creation nor destruction." The relation of body and soul is thus expressed: 10. "As fire lies inherent in the wood, as the odour is in the flower, and the butter lies in milk, so within the body is God untouched by virtue and vice." And again,—29. "The body is a miniature *Brahmanda* (universe), of which those that have forms must perish whereas the formless is eternal. 30. "He whose mind is void of all forms is fit to be one with the formless." 33. The body is known as *atma* (self), the mind is *antaratma* (inner self), and *param-atma* is that nothing (infinity) in which the mind loses its self." The process of evolution of the elements and the opposite process of their dissolution is thus described: 25 "From space came air, from air fire, from fire was water and from water was earth. 26. Earth vanishes in water, water passes into fire, fire changes into air and air is lost in space. 27. From these five *tatvas* the kosmos comes into existence and the *tatvas* vanish in themselves; He who is above these five *tatvas* is *Param Brahma* and is called *niranjanam*." What is the *sthoola* (gross, material) body?—110 "The five elements are embodied in our *Sthoola* body, and the *Shukshma* is to be sought elsewhere (that is, the truly *Shukshma* body or the subtle state of existence is to be found above the sphere of the five elements, in *Brahma*)." The distinction of *Jiva* or the human monad, and *Brahma* is, (47) that the former is within the ties of *Maya* which subdued the *Jiva* is eternally one with *Shiva*. And again, 45. "The mind is the doer of good and bad actions and the mind reaps the fruits of those actions; this same mind when losing itself in the Absolute is no more the subject of virtue and vice." Finally, we will select a few passages in which the

nature of *Bhakti-gnana* is described :—"50 The so called Veda is not known as Veda, but Veda signifies the Absolute Brahma. 59. That state of consciousness in which mind, speech and actions are lost and which resembles a dreamless sleep, is known as *Brahma-gnan*. 60. That state in which the mind thinks nothing, desires nothing, nor is influenced by sleep, but blank as the mind of a newly born babe is rapt is solitary calm—that state is known as *Brahma-gnan*. 14. He whose mind is calm without concentration, whose breath is suspended without any effort, and whose eyes are fixed without seeing, is said to have reached the state of *Khechhari mudra*. 105. It is beyond all doubt that in the single letter of *Pranava* (ॐ, ॐm) is situated Brahma, (ॐ) and from this single letter the fourteen branches of Dharmashastras, the *Tantras*, all kinds of religious austerities and methods of worship have sprung. (6) The study of these *Shastras* and the practice of the pious actions are required so long as the knowledge of Brahma is not obtained. 98. The first complement (ॐ, a) of the *Pranava* (ॐ) signifies *satva guna*, the second (ॐ, u) is known as *rajo-guna* and the third (ॐ, m) as *tomo-guna*; these three together ॐॐॐ (aum) signifying *Prakriti*. 99. Considered in this divided character the *Pranava* is called *Prakriti*, considered as the single letter (ॐ) it is Brahma; and this *Prakriti* emerges out of Brahma with her three fold *gunas*. 100. This *Prakriti*, *Maya* or *Shakti* is the creator, the ruler and the destroyer of the universe; she is *Abidya* and is reputed as *Sabda-Brahma*.

(To be continued.)

Patanjali.

FEW years ago, Pandit N Bhashya Charya, the eminent Sanskrit scholar contributed a learned article on "the age of Patanjali," in a well known Indian magazine. In which the learned Pandit with considerable erudition and antiquarian re-search tried to show that Patanjali the author of the *Mahabhashya*, the great commentary on Panini's Grammar, was also the founder of the Yoga system of philosophy. The writer at the same time, with arguments sufficiently forcible, has attempted to establish that Patanjali, the author of these two well-known works flourished in the year 900 B. C. and not in the period ascribed by the orientalists. As regards the first question, that the author of the *Mahabhashya* and the Yoga Sutras was one and the same person, the writer is almost of the same opinion with the majority of orientalists. As to the second point, the Pandit

has departed from the formidable role of the oriental scholars and has gone back to a remote period to fix the date of the author of Mahabhashya and Yoga Sutras. In our humble opinion we consider that the line of arguments adopted either by the august orientalists or by our eminent Pandit is not unassailable. The object of this article is to show how the learned Pandit has come to the above conclusion and to point out the inaccuracies which have crept therein. For, we consider that the arguments adduced by him to prove the identity of the author of Mahabhashya with that of the Yoga Sutras are not sufficiently strong as is expected from a man of his learning and scholarship. The hypothesis started by him, that the author of these two works is one and the same person, is not based upon sound logic. Professors Max-Muller, Weber, Goldstucker, and several other orientalists fix the date of the Mahabhashya each from his own stand point which varies from 250 B. C. to 60 A. D. In the first place we shall try to enquire into the probable date of the Mahabhashya and the supposed identity of the author of that work with that of the Yoga Sutras.

The name of Patanjali occurs frequently in ancient sanskrit literature. In Brihadaranyak upanishad, in Mahabharat, in Panini, in Siddhanta Koumudi, and in several others the name of Patanjali is of frequent occurrence.

It is said that Patanjali, the author of Mahabhashya, was born at Gonarda, a province in Cashmere, and his mother's name was Ganika and in his works he refers to himself as Ganikaputra and Gonardiya. We have said above that the dates given by the Western Orientalists vary from 250 B. C. to 60 A. D.; at any rate they have come to the conclusion from the internal evidence furnished by the Mahabhashya itself, that Patanjali flourished after Buddha's Nirvana, which is fixed at 543 B. C.

The reasons which they ascribe for such a conclusion is summarised below :—

1. The Mahabhashya mentions the name of the Mourya Dynasty, which was Buddhist according to Buddhistic record. This Mourya Dynasty and its founder Chandragupta are mentioned in the Vishnu and other Purans. Hence the author of Mahabhashya lived about the time of Chandragupta.

2. In the Mahabhashya, the invasions by *Yavana* and of the *Madhyamikas*, a Buddhist sect, are mentioned. The term *Yavana* applied to the Grecians. Hence Mahabhashya was composed during the Grecian invasion, that is about 140 B. C. The invasion of the *Madhyamikas*, who were followers of Nagarjuna, took place between B. C. 77-43. This invasion of the *Madhyamikas* having occurred during the time of Patanjali, his date would probably be about the same time.

3. The Yoga Sutra of Patanjali contains several Buddhistic views. Hence Patanjali flourished at any rate after Buddhism had sprung up.

Let us now see how far these arguments are sound.

The Mahabhashya says that the Mouryas were the worshippers of idols and were begging from door to door taking these idols with them. It is recorded in the Buddhistic works that these Mouryas belonged to the royal race. And if they had been Buddhists, they would not have been worshippers of idols. Hence it is quite clear that the Mouryas mentioned in the Buddhistic record are different from those mentioned in the Mahabhashya.

In reply to argument No. 2, we should carefully examine the term "Yavana." This word occurs frequently in Sanskrit Literature. Almost all the Western Orientalists from Sir William Jones to Professor Max Muller labor under the misconception that the word applies to the Greeks. But the word is of frequent occurrence in Sanskrit long before the Greeks came in this country. According to Manu'some Kshatriyas became outcastes by neglecting their Vedic duties and were called *Yavanas*. Gautama Dharma Sutra mentions that the Yavanas are a mixed caste of Aryans. In the Ramayan, Mahabharat, Vishnu Puran and in most of the Smritis mention is made of the Yavana. From the foregoing quotations and considerations, it is quite clear that the Indians applied the term "Yavana" to all foreigners as well as to those who did not follow the Vedic injunctions, and the event which occurred during the time of Patanjali is not identical with any Greek invasion, and the supposed identity by the Orientalists of the Yavanas with the Greeks is purely imaginary.

In reply to argument No. 3, we may say that the doctrines of the Yoga-Sutras which are said to be of Buddhistic origin were current in the country long before Buddhism had sprung up. Patanjali in his Yoga-Sutras mentions the Iswara, and speaks of the necessity of the study of Vedas and uses the word Kaivalya to signify the meaning expressed by the word Nirvana. The doctrines of Karma and re-birth which are said to be of Buddhistic origin are also to be found in Hinduism; and hence there is no reason to suppose that Patanjali borrowed these theories from Buddhism and introduced them into Hinduism.

It is said that the doctrine of Ahimsa is peculiar to the Buddhists and contrary to the spirit of the Vedas, and the author of the Yoga-Sutras lays special stress on this doctrine of Ahimsa, hence these Sutras were written after the rise of Buddhism. To this, we would reply that the performance of sacrifices was enjoined only on Grihasthas, and not on Brahmacharis and the followers of Gyan and Bhakti Margas.

From these arguments and others our readers will see, that the Pandit

has failed to bring forward a single satisfactory proof in support of his assertion that the author of the Mahabhasya is one and the same person with the author of the Yoga-Sutras ; and the Western Orientalists whose arguments he has taken so much trouble to refute, affirm no-where that Patanjali of the Yoga-Sutras is Patanjali of the great commentary ; and their contention is only this that the Mahabhasya was composed during the period which varies from 250 B. C. to 80 A. D. The author of the great commentary may be known by the name of Patanjali, but there is not an iota of evidence to connect this man with the author of Yoga-Sutras. The author of the Mahabhasya may have lived in later age, but still he will occupy a period anterior to the birth of Sakhya-Muni.

The author of Yoga-Sutras cannot be the author of the Mahabhasya. For the system of philosophy taught in these works is antagonistic with each other. The Mahabhasya advocates sacrifices while the Yoga system inculcates the doctrine of Ahimsa. Yoga deals with Iswara (Logos) and enumerates his attributes whereas the Mahabhasya lays special stress on the result produced by sacrifices.

Vedavyasa in his Brahma-Sutras mentions Patanjali's Yoga-system of philosophy. Hence Patanjali the founder of Yoga system of *Philosophy* flourished before, or at least was contemporary with Badarayan, and as Panini alludes to the Brahma Sutras, it follows that Panini flourished after Patanjali.

But Patanjali was not the founder of the Yoga-system. Yogasystem existed in India before his time. Even in Rig-Veda mention is made of Yoga-Bidhya. In Sutra No. II of the Yoga Sutras Patanjali himself admits that Hiranyagarbha a great Vedic Rishi was the founder of this system. But this fact does not convince us that Patanjali belonged to a later age and lived after Panini. Yoga system existed from a long time before Patanjali, and it was he who first brought it under a proper order and worked out that grand philosophical system which bears his name. Hence Vachaspati Misra, in his commentary on Yoga-Sutras explains the word Anusasanam in the first aphorism (Atha Yoganusasanam) thus :—"The doctrine of Yoga had been founded by Hiranyagarbha and others, Patanjali promulgated it by supplementing it, and hence the Yoga Sutras are called anusasanam."

We have said in the beginning that the name of Patanjali is of frequent occurrence in ancient Sanskrit literature. His name occurs in the Brihadaranyak-Upanishad and in the chapters on Sankhya doctrine and Yoga-philosophy in Mahabharat, Santi Parva, constant mention is made of Bhagawan Patanjali in connection with his doctrine by Bhishma in his discourses with Yudhistir. Now it goes without doubt that these

sacred works claim a date far anterior to that of Panini's grammar or its commentary; and hence we hope, it follows clearly that the author of the Yoga-Sutras is quite a different person from the author of the Mahabhashya, for there is nothing very positive in the domain of Sanskrit literature to connect those two sages as one and the same person.

The manner in which the so-called Western Orientalists deal with the subject and come to a conclusion is so unique and sometimes so ludicrous that we cannot refrain from quoting the following before we conclude.

"The writings of many of the Orientalists are often characterized by an imperfect knowledge of Indian literature, philosophy and religion and of Hindu traditions, and a contemptuous disregard for the opinions of Hindu writers and pandits. Very often facts and dates are taken by these writers from the writings of their predecessors or contemporaries, on the assumption that they are correct without any further investigation by themselves. Even when a writer gives a date with an expression of doubt as to its accuracy, his follower frequently follows the same date as if it were absolutely correct."

Hārta.

Buddha and Buddhism.

III.

BUDDHIST SCRIPTURES.

THE Buddhists have their sacred literature like the Hindus and other religious sects; and in one main point this Buddhist literature differs from the Hindus. The Buddhist literature lays no special claim to divine origin. The doctrines which have been propounded in them are believed to be purely human, that is, held to be the production of human mind. Tripitaka, the principal religious work of the southern school of Buddhism never claimed a divine origin like the Vedas.*

Buddhism sprang up in the time of the full ascendancy of Hinduism. But this is its significant feature, that the sacred literature of Buddhism was not composed in the language which is even now considered to be sacred, viz., Sanskrit, the language in which the Vedas, Smritis and other religious works were composed, and in which Vyasa, Kapila, Kumārila

* "The Satapatha—Brahman and the Brihadaranyak Upanishad affirm that the Rig-Yayur, Sama, and Atharva Vedas were the Breath of the Supreme Beings."

Sir Monier Williams.

and Sankaracharya spoke and taught. One peculiar fact noticeable in the teachings of Buddha and his followers was that they always preferred to communicate their doctrines in the vernacular of the part of the country in which Buddhism flourished. Buddha himself never composed a single book, all that he did, was to preach his most excellent Law with the great object of affording humanity, a relief from the pain and suffering which is the lot of all beings, and it was after his death that his teachings were collected and brought under proper order which afterwards proved to be a good scholastic production and no way inferior to the early Sanskrit writings.

After the death of Goutama Buddha, three councils of his followers were held for the purpose of collecting his sayings and deciding a dispute between the Northern and Southern cannons of Buddhism. In the year 477 B. C., the year in which the great reformer died, a council of 500 monks called Maha-Sthavira was held in a cave called Stta-panni near Rajagriha in the reign of King Ajata-Satru. Kasyapa, the most esteemed of all the surviving disciples of Buddha was selected as the leader, and chanted the *Thera Veda* (word of the elders) preserved in their memory. "Vinaya text was recited by Upali, and the ethical precepts being imparted by Ananda and the philosophical doctrine was communicated by the president Kasyappa" Thus we see that Tri-pitaka, the most sacred book of the Buddhist owed its origin to the first council of the Buddhists.

A hundred years later, a second council of the Buddhist was held at Vaisali, consisting of 700 monks. The discussion in the council continued for 8 months, not until the unauthorized departures from the strict rules of the discipline were prohibited.

When the second council had finished its work a great political change came over the country. Chandragupta usurped the throne of Magadha and founded the Mourya Dynasty. Megasthenes' account of India furnishes us with sufficient facts to believe that Chandra-gupta favoured Buddhism but never renounced Hinduism. He was succeeded by his son Vindusara, and then came Chandra-gupta's grandson Asoka, the greatest Hindu monarch of ancient India.

The third council was held at Patna in the 16th or 17th year of Asoka's reign. It consisted of one thousand members of the Order. This third council was the most important of all, for it came to the conclusion of propagating Buddhism by missions. Hence missionaries supported by the King Asoka were sent in all direction and even to Syria, Macedon and Egypt to preach the religion. He sent his son Mahinda to Ceylon, who took with him a number of Buddhist monks and the Tripitaka as settled in the council of Patna.

Buddhism is divided into two schools called Mahayan and Hinayan or Northern school and Southern school of Buddhism. The Buddhism prevailing in Nepal, Thibet, China and Japan, is called Northern Buddhism while the form prevailing in Ceylon and Burma is called Southern Buddhism. The Northern school furnishes us with very scanty materials illustrating the religion in its earliest forms in India. Kaniskha, the king of Chasmere, held a council of Northern Buddhists in the year 40 A. D., but that council instead of collecting the Sacred works of the Northern school, wrote three commentaries. The most important book of the Northern Buddhism is the *Lalit Vistara* which deals with the biography of Buddha, with all the wealth of imagery and profusion, which is the peculiar characteristic of the Buddhist literature on the other hand the Southern Buddhists furnish with the most valuable materials illustrating the early history of their religion. Their sacred books are known by the name of the "Three-Pitakas" and they are called "*Sutta-Pitakas*" the *Vinaya Pitaka* and the *Abhidhamma Pitaka*. The *Sutta Pitaka* comprises the sayings and doings of Gautama Buddha himself illustrating the doctrines and moral precepts. The *Vinaya Pitaka* records the minute rules for the conduct of the monks and nuns, the Bhikkhus and Bhikkhunis and lastly the *Abhidhamma-Pitaka* "contains disquisition on various subjects, like the condition of life in different worlds, on the explanations of personal qualities, on the elements, the causes of existence &c." The book known by the name of *Dhammapada* is a compilation of verses principally from the *Sutta-Pitaka*, made at the first council of the Buddhists and confirmed at the subsequent councils. This compilation was made as a sort of manual for the student of the spirit of true Buddhism.

(To be continued.)

Hārīta.

The Prashna Upanishad.

THE FOURTH QUESTION.

I.

NEXT Gargya, son of *Shaurya* made his question: "Reverenced Sire ! In this *Purusha* or being possessed of head and limbs, which of the functions remain dormant, which of them perform their work, of the limbs and the senses which is the perceiver of dreams, who it is that enjoys bliss when the waking and the dreaming states have ceased their work, and in that state of dreamless sleep in whom do the functions of the body subside."

II.

To him the Rishi answered :—" O Gargya ! As the rays of the setting sun unite in that glowing orb, and on his rising again they radiate in all directions, so in this body the senses and their perceptions become in sleep mingled in mind their chief and cease to work. In that state the being sees not, hears not, smells not, tastes not, feels no touch, nor speaks, takes nothing, forsakes nothing, nor is moved by pleasure, and men call him asleep.

III.

"When the senses of perception are thus drowned in sleep, then in this body the five vital airs (resembling the sacrificial fires) remain awake. The *Apan* air occupies the place of the *Garhapatya* fire. The *Vyan* resembles the *Anvaharya* in its function of digesting the food and drink, and the *Pran* air is compared to the *Ahabaniya*, the sacrificial fire taken by purification from the *Garhapatya*.

[NOTE.—*Agnihotra* is a principal Vedic performance. After finishing his study in the house of the preceptor, the student was required to marry and thereby enter the second or *Garhyasta Asrama*. He then became a *Grihapati* or master of the house and undertook the performance of the *Agnihotra Yaga*. The chief formalities of this *Yaga* are that the *Grihapati* was required to preserve the sacred fire of the first *homa* throughout his life, and on his death his remains were burnt with this very fire. This fire kept alive by the *Grihapati* was called *Garhapatya*. The *Grihapati* was required to perform two *Agnihotra* rites every day, one at morning and the other at evening. The sacrificial fire was lighted from the *Garhapatya* fire, and having undergone purificatory rites it became fit for *homa* and was called *ahabaniya*, to which the sacrifices may be offered. *Apan* air is that which we breathe in, and the *pran* air

is that breathed out. The *pranbayu* is therefore the same *apan-bayu* when it goes out through the respiratory organs. The latter is compared to the *Garhapatya* fire, and the former to the *ahabanya*—the one being the product of the other. *Anvaharya*, according to Govila, means the sacrifice performed at each new Moon in order to give a finish to the sacrificial rites of each month.]

IV.

"The *Samana* air maintains the equilibrium of the two respiratory offerings; the *mind* is the *Yajaman* or the procurer and master of these offerings; and the *Udan* air stands in the place of the wished for benefit of the Sacrifice, for it takes the mind to Brahma in the state of *Shushupti*.

[NOTE.—The respirations are here compared to sacrificial offerings, and the *Samana* air which preserves their equilibrium is said to be the *hota* or offerer of sacrifices in this *Yaga*. The *Yajamana* is the person for whose benefit the sacrifices are offered. The virtue derived from a *Yaga* is the means of securing heaven, and since the *Udan* confers a similar benefit by making the mind one with Brahma in the third or *Shushupti* state it is said to occupy the place of the *Yaga-fala*. The purport of this and the previous *Sruti* is that the wise are never subject to *tomoguna* even in their sleep, but that they perform the *Agnihotra yaga* in that state when the ordinary mind is wrapt in darkness.]

V.

"During this interval the mind enjoys its loftiest conceptions in the shape of dreams. It then beholds and hears that it has seen or heard before, either in the present or in any previous incarnation, it perceives that again which it perceived before in far off climes, and in short, it sees all that was ever thought of or desired in mind.

VI.

"At the time the mind is completely enshrouded in the lustre of higher thoughts, and is free from the current of changing desires, it then no longer beholds any dreams. It is then that the unbroken bliss is enjoyed in this body.

VII.

"It is then, O beloved! that everything is reposed in the one *Param-atma*, as birds take their shelter in the tree at night.

VIII.

"Then the elements, earth, water, fire, air and space, and their subtle or attenuated forms of existence, then the eye and the objects of vision, the ear and the objects of hearing, the nose and the objects of

smell, the sense of touch and that which is felt in touch, speech and that which is spoken, the hands and the objects handled, the lower organs of secretion and their secretions, the feet and the space walked over, the mind and its imaginations, the intellect and its determinations, the sense of "I" and the object of egoism, consciousness and its objects, the light that shines out apart from the surface of the body—and the object it enlightens, the thread of life and things strung in it, all these names and forms take their rest in that *Paramatma*.

IX.

"The being in this higher state of consciousness is the prime cause of all. It is He who sees all, hears all, smells all, and touches all; He it is who thinks, wills and acts. This higher being rests in the causeless and endless *Atma*.

X.

"He who knows *Paramatma* as being formless, shadowless and colourless, one whose transparent purity is unapproached by all attributes of Name and Form, certainly O beloved! he becomes omniscient and the soul of the universe.

XI.

"The universal soul together with the gods, the senses and the elements, depends upon that changeless eternity called *Akshara*. Knowing it one knows all and becomes the spirit in all."

(To be continued.)
